

فضائل صدقات

**FAZA'IL
-E-
SADAQAAT**

by
Shukhul Hadith
Maulana Muhammad Zakariyya Kandhlavi

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FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book



by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - حَامِدًا وَمُصَلِّيًا وَسَلَامًا -

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulallah *Sallallahu alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on *Fazail-e-Hajj*, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortunately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolonged, as mentioned in the preface to *Fazail-e-Hajj*; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala*.

Muhammad Zakariyya Kandhalvi.



FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, "*Sa'llallaho alaihe Wasallam*" "*Radi'allaho anho*, "*Rahmatullah alaihe*," etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Quranic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amenable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word" translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammad Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Quranic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe* are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (ـ) by (').

CHAPTER THREE

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CHAPTER THREE

CONCERNING THE MAINTENANCE OF KINSHIP

In actual fact, this Chapter is a supplement to the previous Chapters. Nevertheless, since special emphasis has been laid on this matter by Allah Ta'ala in the Holy Qur'an and Rasulullah Sallallahu alaihe wasallam has also done the same in the Ahadith pronouncing threats of severe punishment for breaking kinship, a specific Chapter has been devoted to this subject. Rasulullah Sallallahu alaihe wasallam has said that the reward for Sadaqah given to the kith and kin is doubled. When Ummul Momeneen Maimunah Radhiallaho anha set free a slave-girl, Rasulullah Sallallahu alaihe wasallam told her that it would have been better if she had given her away to her own uncle. Hence, if there be no important religious obligation, it is better to give Sadaqah to a relative than to anyone else. However, in meeting a religious need for the cause of Allah Ta'ala, the reward is multiplied seven hundred times. Numerous encouraging rewards are promised in the Holy Qur'an and Ahadith for the protection of kinship, while punishments are indicated for breaking relationships. If all of these were to be covered, the book would become too bulky; therefore, only three Ayaat about the encouragements and three about the punishments have been selected and thereafter a few Ahadith have been discussed.

Sec (a)

AYAAT ON SPENDING FOR KITH AND KINS

① إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفُسْخَاءِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ②

1. Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may

take heed. (*an-Nahl*: 90)

Note: Allah Ta'ala has ordered (us) in many places in the Qur'an to be well-wishers of our kith and kin and has encouraged us to be generous to them. A few Ayaat in that connection are indicated here, which may be studied separately from a translation of the Qur'an:

وَالْوَالِدَيْنِ إِسْنًا ذَوَى الْقُرْبَى

And be good to parents and to kindred. (*al-Baqarah*: 83)

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

Say: That which ye spend for good (must go) to parents and near kindred. (*al-Baqarah*: 215)

The following Ayaat of Surah (*an-Nisa*: 1-10) :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَيْنَ مِنْهُمَا رَجُلًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

'O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women. Be careful of your duty towards Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you.'

وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَيْثَ بِالطَّلَبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

'Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.'

وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَشْنَىٰ وَتِلْكَ وَرُبِعٌ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا ۝

'And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye

cannot do justice (to so many), then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.'

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ فِحْلَةً ۚ فَمَنْ طَبَعَ لَكُمْ عَنْ شَيْءٍ مِنْهُنَّ نَفْسٌ فَكُلُوهُ مِمَّا بَيْنَ يَدَيْكُمْ ۚ

'And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).'

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَاصْبِرُوا ۚ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

'Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.'

وَبَشِّرُوا الصِّبْيَ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ ۚ فَإِنْ أَنْسَمَ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ ۚ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَالًا ۚ أَنْ يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِظْ
ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا
عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

'Prove orphans till they reach the marriageable age; then, if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.'

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝

'Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and

near kindred leave, whether it be little or much—
a legal share.'

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

'And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.'

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ
وَلْيَقُولُوا إِذًا سَدِيدًا ۝

'And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.'

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظَالِمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَهُمْ لَا يَبْصُرُونَ سَوِيرًا ۝

'Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.
(an-Nisaa: 1-10).

Also other Ayaat in the Qur'an viz:

وَالْيَتَامَىٰ وَالسَّكِينِ إِحْسَانًا ۝ وَيُؤْتِ الْقُرْبَىٰ

'(Show) kindness unto parents, and unto near kindred.'
(an-Nisaa: 36).

وَالْيَتَامَىٰ إِحْسَانًا ۝

'And ye do good to parents. (al-An'aam: 151).

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

'And those who are akin are nearer one to another in the ordinance of Allah.' (al-Anfaal: 75).

قَالَ لَا تَخْشَىٰ عَلَيْهِمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ

'Have no fear of this day! May Allah forgive you.' (Yusuf: 92).

وَالَّذِينَ يَصِلُونَ مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ

'Such as unite that which Allah hath commanded should be joined'. (*ar-Ra'd: 21*).

ارْتَبَا الْغُفْرَانِي وَالْوَالِدَيْنِ

'Our Lord! Forgive me and my parents'. (*Ibrahim: 41*).

وَالْأُولَئِكَ إِنَّمَا

'And (that ye show) kindness to parents.' (*Bani Israel: 23*)

وَاعْفُوضْ لَهُمَا جَنَاحَ الذِّقْرِ

'And lower unto them the wing of submission'. (*Bani-Israel: 24*).

وَأَبِ ذَا الْقُرْبَىٰ حَقَّهُ

'Give the kinsman his due'. (*Bani-Israel: 26*).

وَكَانَ تَوَّابًا ۖ وَبِرًّا بِالْوَالِدَيْنِ

'And he was devout, And dutiful toward his parents'. (*Maryam: 13, 14*).

وَبِرًّا بِالْوَالِدَيْنِ

'And (hath made me) dutiful toward her'. (*Maryam: 32*).

إِذْ قَالَ لِرَبِّهِ وَيَا أَبَتِي لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

'When he said unto his father: O my father! Why worshippeth thou that which heareth not, nor seeth, nor can in aught avail thee'? (*Maryam: 42*).

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

'He enjoined upon his people worship and almsgiving'. (*Maryam: 55*).

وَأَمْرًا لِّكَ بِالصَّلَاةِ

'And enjoin upon thy people worship'. (*Ta-ha: 132*):

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا

'And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring'. (*al-Furqan: 74*).

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

'And be gracious unto me in the matter of my seed'. (al-Ahqaf: 15)

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

'My Lord! forgive me and my parents'. (an-Nooh: 28).

Sec (b)

AYAAT ON IMPORTANCE OF MAINTAINING KINSHIP

The above Ayaat are quoted as an example, as giving more details will increase the volume of this book. These are besides the three that are fully discussed hereunder. In addition to these, Allah Ta'ala has stressed this subject repeatedly in the Holy Qur'an, which confirms the great importance of this topic. Ka'b Ahbar Radhiallaho anho swears by Allah Ta'ala and then says that it is mentioned in the Tauraat (old Testament) "Fear Allah and be good to kith and kin; I shall prolong your life, make it easy for you to get the things which bring comfort, and drive away all difficulties from you". Allah Ta'ala has, at many places in the Qur'an, ordered the maintenance of kinship. As for example it is said;

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

"Fear Allah Whom you beg to fulfil your needs; and be careful of kinship. (an-Nisaa: 1).

In another place it is said:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ

"Fulfil the obligations towards the kith and kin".

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَا ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفُسْخَاءِ وَالنَّكَرِ
وَالْبُخْلِ يَعْظُمُ لَكُمْ لَعَلَّكُمْ تُذَكَّرُونَ ۝

Lo! Allah enjoins justice and kindness (to the people) and to show beneficence to kith and kin". (an-Nahl: 90).

Yet in another place it is said, "Allah Ta'ala orders you uphold Tauheed and recite La Ilaha Illallah".

Allah Ta'ala has ordered fulfilment of three obligations; He further prohibits three things: indecency, acts against Shari'ah, cruelty to people. Allah then says: "He exhorts you in order that you may take heed".

Uthman Bin Mazoun *Radihallaho anho* has narrated that he had great love for Rasulullah *Sallallaho alaihe wasallam*, which led him to become a Muslim; Rasulullah *Sallallaho alaihe wasallam* used to ask him to accept Islam and he became a Muslim in deference to him. Islam had not yet taken root in his heart. Once he was sitting with Rasulullah *Sallallaho alaihe wasallam* who was talking to him and turned to another side, in such a manner as if he was talking to someone invisible. Later he turned to him (Uthman) and told him that Jibra'il *Alaihissalaam* had come and revealed to him the Ayat (إِنَّمَا أَمْرٌ بِالْعَمَلِ) upto its end. Uthman felt very pleased with the subject matter of the Ayat and he wholeheartedly accepted Islam. After that, Uthman *Radihallaho anho* went to Abu Talib, Rasulullah's uncle, and told him that he was with his nephew when the particular Ayat was revealed. Abu Talib told him to follow Muhammad *Sallallaho alaihe wasallam*, as he will be benefited by Allah; he might be a true Rasul or not, but he teaches you good manners and ways of kindliness. This is the advice of a person who did not accept Islam, but said that whether the claim of Muhammad to prophethood is true or false, the teachings of Islam are the best in all respects, as these bring about improvement in manners and social conduct. Alas! These days the Muslims have a very poor reputation in this respect.

[illegible]

2. And let not those who possess dignity and ease among you swear not to give the near of kin and to the needy, and to fugitives, for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful. (an-Nur: 22)

Note: This Ayat and its translation has also been given in Chapter I, at No. 18. The purpose in its repetition here is to take heed and to remind ourselves of the behaviour of our ancestors and of the admonitions from Allah Ta'ala on this subject at that time. It was a very serious and important happening that the wife of Rasul-

ullah *Sallallahu alaihe wasallam* enjoying the respectability of a mother for all Muslims, was falsely blamed by (some of) her "children". Among these gossip-mongers were the near relatives too, who were being given material support by her father, Abu Bakr *Radhiyallahu anho*, who was obviously deeply grieved and shocked by their wrong behaviour. Yet, Allah *Ta'ala* advised (him) to forgive them and overlook their fault, upon which Abu Bakr *Radhiyallahu anho* promptly acted and increased their allowances. Do we nowadays treat our relatives in this way, when they put false blame on us or wrongly accuse our family members with something serious and dirty. On the contrary, even after reading the above Ayat of the Holy Qur'an, our enmity will extend not to their children alone but to all those who associate with them. How can we justify such an attitude, when Allah *Ta'ala*'s clear orders are that we must not stop giving them any type of help that they need? But those who have true faith and have firm conviction about the Greatness and Glory of Allah *Ta'ala* and His sacred commandments, have proved and shown practically how to obey Him with total submission. May Allah *Ta'ala* bless them with His Mercy and Kindness worthy of His Divine Honour and Dignity, and exalt them to the highest spiritual level! They, too, had hearts with all the weaknesses and deep sense of honour, but all these were subject to the pleasure of Allah *Ta'ala*.

(۳) وَوَضَعْنَا الْإِنْسَانَ أَحْسَنَ حَلَلَةٍ أُمَّهُ كَرِهًا وَأَوْصَيْنَاهُ كَرَامًا وَحَسَنَةً وَفَضْلًا
تَلْثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلَى الْوَالِدَيْنِ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ أُولَئِكَ الَّذِينَ سَتَجِدُ عَنْهُمْ أَحْسَنَ مَاعِيلًا وَكُنْجًا وَرَعْنًا سِوَاهُمْ فِي أَهْلِ الْجَنَّةِ
وَعَدَ الْوَعْدِ الَّذِينَ كَانُوا يُوْعَدُونَ

3. And We have commanded unto man kindness towards parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Enable me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto thee, repentant, and Lo! I am of those who are Muslims. Those are they from whom We accept

the best of what they do and overlook their evil deeds. (They are) among the owners of Jannah. This is the true promise that they were promised (in the world). (*al-Ahqaaf*: 15-16).

Note: Allah *Ta'ala* has repeatedly exhorted mankind about kindness to kith and kin and the parents, as has been explained under the previous Ayaat. In this Ayat particular emphasis has been laid on being kind to the parents. This commandment about parents appears three times in the Qur'an. First, in Surah Ankaboot, then in Surah Luqman and thirdly, here in Surah Ahqaaf, where it appears with a greater emphasis. The writer of "Khazin" has narrated that the Ayat was revealed in honour of Abu Bakr *Radhiyallahu anho*. His Companionship with Rasulullah *Sallallahu alaihe wasallam* commenced when they travelled to Syria. Rasulullah *Sallallahu alaihe wasallam* was then twenty years old and Abu Bakr was only eighteen. During the journey they stopped near a Jujube tree. Abu Bakr *Radhiyallahu anho* went to meet a monk who lived nearby and Muhammad *Sallallahu alaihe wasallam* rested under the tree. The Monk enquired from Abu Bakr about the person sitting under the tree. Abu Bakr told him that he was Muhammad bin Abdullah bin Abdul Muttalib. The Monk said, "By Allah! he is a Nabi; no one has sat under that tree after Isaa *Alaihissalam*. He is the last of the Ambiya" When Rasulullah *Sallallahu alaihe wasallam* reached the age of forty and was bestowed with 'Nubuwwat' (apostleship), Abu Bakr *Radhiyallahu anho* embraced Islam. After two years, when he (Abu Bakr) reached the age of forty, he prayed, "Allah! Enable me to offer proper thanks for the reward that has been bestowed upon me and my parents". Ali *Radhiyallahu anho* has said that no one among the Mohajireen (Immigrants) has had the privilege of Abu Bakr, both whose parents and children were all Muslims. The Ayat in Surah Ankaboot is more emphatic about the parents, i.e. be kind to them even if they are non-Muslims. When the disbelieving parents are to be treated kindly and graciously by the order of Allah *Ta'ala*, the orders about the Muslim parents are obviously of much greater importance.

Sa'd Ibne Abi Waqas *Radhiyallahu anho* has said that, when he embraced Islam, his mother resolved not to eat or drink anything till Sa'd gave up the religion of Muhammad *Sallallahu alaihe wasallam*. Food and drink used to be forced into her mouth. Thereupon the Ayat in Surah 'Ankaboot' was revealed. It shows the severity of

admonition, that, even in such difficult circumstances, the parents are to be treated kindly. However, if they order a person to forsake the true faith (Unity of Allah), they are not to be obeyed. When someone asked Hasan *Radhiallahoh anho* as to what was the limit of kindness to be shown to the parents, he replied, "To spend all that you possess on them and to obey every command that they make, except if it is to commit a sin". Such has been the teaching of Islam for the Muslims. They were to remain good to the polytheist parents: even if the latter tried hard to turn a Muslim son to polythesim, he must remain good to them but shun 'Shirk' (polytheism), and must not obey them in this regard.

لَا طَاعَةَ لِلْمَخْلُوقِ فِي مَعْصِيَةِ الْخَالِقِ

No one is to be obeyed against an obligation to the Creator.

Despite the parent's persistent efforts to make the son polytheist, the duty of the son is to be good to them. One of the Ahadith regarding the Ayat in Surah Luqman says that this particular Ayat was revealed at the time of the incident of Sa'd *Radhiallahoh anho*. The Hadith quotes Sa'd as saying that he used to treat his mother extremely cordially and, when he became a Muslim, his mother exclaimed, "What have you done? You must leave Islam or else I shall give up eating and drinking till death comes to me, upon which the people will reproach you for being the cause of my death". Sa'd requested her not to take that step and said that he could not give up his religion. She did not eat or drink for two consecutive days. On that Sa'd told her that, even if she had one hundred lives and gave up all, one after the other, still he would not give up Islam. When she witnessed his determination, she started taking food and drink. The famous theologian Abul Laith *Rahmatullah alaihe* says that, even if Allah *Ta'ala* did not emphasize the rights of parents, common sense indicated that their rights are important and obligatory. So much so, that Allah *Ta'ala*'s commandment about this has been given in all the Divine Books, namely Taurah: Injeel, Zaboor and Qur'an, and all the Ambiya *Alaihimussalaam* received revelations about it with full emphasis.

The above three Ayaat were concerning the good treatment of the kith and kin. The next three Ayaat contain warning against their ill-treatment.

SECTION (C)

AYAAT ON RETRIBUTION FOR SEVERING FAMILY BONDS

① وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقُونَ ۚ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝

1. And He misleads thereby only miscreants. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth. Those are they who are the losers. (*al-Baqarah: 26-27*).

Note: Just Allah *Ta'ala* has ordered kindness towards the kith and kin, especially the parents, at several places in the Qur'an, similarly He has also warned repeatedly against the severing of connections with the relatives, particularly with the parents. A reference is made to a few Ayaat in that context, as has been done earlier under Ayat 1, in the beginning of this chapter, for the sake of drawing attention to this and to bear them in mind. Allah *Ta'ala* says:-

وَالْعَوَالِدَ الَّذِينَ تَسَاءَلُونَ بِهِمُ وَالْأَرْحَامَ

Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). (*an-Nisaa: 1*).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ

And that ye slay not your children because of penury. (*al-An'am: 151*).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

Slay not your children, fearing a fall to poverty. (*Bani-Israel: 31*).

وَالَّذِي قَالَ لِوَالِدَيْهِ

And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: this is naught save fables of the men of old. (*al-Ahqaf: 17*).

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۖ

Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship? (Muhammad: 22).

Mohammad Baqir *Rahmatullah alaihe* was given a strong advice by his father, which has been quoted under Hadith No. 23 in the first Chapter and is based on sound experience. He narrates that his father, Zain-ul-Aabideen *Rahmatullah alaihe* advised him as follows: "Avoid the company of five types of people, do not talk to them, never walk with them, if you come across one of them by chance. Those five are: first an immoral person who will sell you for a morsel of bread, or even for less". When asked how could anyone sell a person for less than a morsel, he replied, "He will do so in hope of receiving a morsel, which he may never get". The next one is a miser who will forsake you in your time of need. The third is a liar who is a cheat; he will deceive you by making you believe the far off thing to be near and the near one to be far off. The fourth is a stupid person, who is to be shunned for fear of causing you harm when he intends to do good to you, as it is said that a wise enemy is better than a foolish friend. The fifth is the one who breaks away from his kith and kin, as the curse of Allah descends upon him, as has been mentioned at three places in the Holy Qur'an.

وَالَّذِينَ يَخُفُّونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيُقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ فِي الدَّارِ ۖ

2. And those who break the covenant of Allah after ratifying it; and sever that which Allah has commanded to be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode. ar-Rad: 25).

Note: Qatadah *Rahmatullah alaihe* has advised being extra careful in guarding against breaking an agreement, for that incurs displeasure of Allah. There are more than twenty Ayaat containing Allah Ta'ala's admonishment and threats of severe punishment for breach of a ratified agreement. The author believes that Allah Ta'ala has not admonished so many times on any other matter. Therefore, a person must fulfil an agreement under all circumstances. Anas *Radhiallaho anho* reports Rasulallah *Sallallaho alaihe wasallam* as

saying, He who is not trustworthy has no faith (Imaan) and he who does not fulfil his promises has no religion!" Abu Umamah and Ubadah *Radhiyallahu anhum* have also made the same comment (*Durre Manthur*). Maimoon Bin Mehraan *Rahmatullah alaihe* has said that there are three orders which make no distinction between a Muslim and a non-Muslim; First, an agreement must be fulfilled, be it with a Muslim or a non-Muslim, because, in fact it amounts to a vow with Allah *Ta'ala*. Secondly, a kinship must be upheld, whether it is with a Muslim or a non-Muslim. Thirdly, a property held in trust must be returned, whether the owner of the trust is a Muslim or a non-Muslim.

There are several Ayaat in the Qur'an regarding fulfilment of covenants, one of which is:-

أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

"Fulfil the trust, you will be called to account for it". (Bani Israel: 34)

Qatadah *Rahmatullah alaihe* has said that the order about maintenance of kinship concerns both the near and distant relatives. The other warning in the Ayat is about breaking relationship. Umar Ibne Abdul Aziz *Rahmatullah alaihe* has said that one should not associate with a person who causes breach of relationship between kith and kin, as he found a curse on him at two places in the Holy Qur'an: one, in the above Ayat and the other in Surah Muhammad. The reference in Surah Muhammad has already been indicated in a preceding paragraph, where it has been said, in the context to breach of relationship, that they are the people who have been cursed by Allah *Ta'ala* and they have been made deaf, cannot listen to Allah's commandments) and blind (that they cannot see the path of righteousness). While Umar Ibne Abdul Aziz *Rahmatullah alaihe* has mentioned the curse in two places, Zainul Abideen *Rahmatullah alaihe* has pointed out three places. Two are as above, in Surah Ra'd and Surah Muhammad, while in the third place, he is called 'a loser' and 'one gone astray' which is close to being called an accursed person, as mentioned earlier in the Ayat from Surah Baqarah.

Salman *Radhiyallahu anho* has quoted Rasulullah *Sallallahu alaihe wasallam* as saying that, when words abound and practice is locked up in a treasury (that is, plenty of speeches and elaborate writings, but not followed by actions), such an approach creates agreement in words but hearts remain opposed and there is discord

and breach of kinship. In that event, Allah *Ta'ala* deprives people of His mercy and blessings and makes them blind and deaf. Hasan *Radhiallahoh anho* has also quoted *Rasulullah Sallallahoh alaihe wasallam* as saying that, when people display their knowledge but have no deeds, and show love verbally while having malice in the hearts and no regard for the kith and kin, Allah *Ta'ala* drives them away from His kindness and mercy, wherefore, they are unable to see the path of righteousness or what is right or wrong. One Hadith says that the fragrance of Jannah spreads upto a distance covered in five hundred years, but the one who remains disobedient to his parents and disregards kinship will never be able to experience the sweet smell of Jannah.

Abdullah Ibne Abi Aufa *Radhiallahoh anho* has said that once, in the evening on the day of Arafah, we (the Sahabah) were sitting around *Rasulullah Sallallahoh alaihe wasallam*. He announced, "Any one who has broken his relationship with any of his kin, should leave the company and not sit with us!" Only one man sitting at a great distance got up and went away. After a while, he returned and joined the assembly. *Rasulullah Sallallahoh alaihe wasallam* asked him how only he had left the company after his statement. The man said that, after hearing the order, he went straight to his aunt who had broken her relationship with him. On seeing him she asked how it was that he had come to her against his normal practice. He repeated to her the order of *Rasulullah Sallallahoh alaihe wasallam*, on hearing which, she made a Du'aa of forgiveness for him and he made a similar Du'aa for her and thus they were reconciled with each other. *Rasulullah Sallallahoh alaihe wasallam* was greatly pleased with him, allowed him to rejoin the company, then said that Allah *Ta'ala* does not grant His blessings or a community among whom there is some one who has broken away from his relations.

This Hadith has been quoted by Faqeeh Abul-Laith *Rahmatullah alaihe*, who says that damaging kinship is so grave a sin that, even by sitting with a person guilty of such a sin, one is deprived of the blessing of Allah *Ta'ala*. It is essential, therefore, that anyone who is involved in such a situation, must seek forgiveness of Allah *Ta'ala* and build up his relationship with his kith and kin. *Rasulullah Sallallahoh alaihe wasallam* has said that there is no good deed the reward of which comes faster, than being good to one's kith and kin; and there is no sin greater than the breach of kinship and cruelty in respect of punishment in this life and in Akhirah. Several Traditions

indicate that the punishment for breach of kinship is experienced even in this life, and in the life of Akhirah, as evident from the above Ayat. Faqih Abul-Laith *Rahmatullah alaihe* has mentioned a rare story about a very pious and honest man from Khurasan who used to live in Makkah Mukarramah. People used to leave their property as a trust with him. Once, a person left ten thousand Dinars as a trust with him and went away on a journey. When that person returned, the Trustee had died, so the person made enquiries from the family of the deceased but no one knew anything about it. As a large sum of money was involved, the owner asked a gathering of Ulama in Makkah as to what he should do. They told him that the Khurasani was a very pious person who must be in Jannah. The owner should visit the Zamzam well after midnight and call the name of the Trustee, asking him about his money. The owner repeated the process for three nights running, but received no reply. He went back to the Ulama and told them about his efforts. They were surprised and recited:

اِنَّ لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ

They were afraid, lest he should not be in Jannah. So, they advised him to visit a certain place where he would find a valley by the name of Barhoot and, in it, a well. He should make a loud call into the well. He did so and received a reply after the very first call, that his money was safe; not trusting his children, he had buried it in such and such place inside the house and the person should ask his son to show him that place, where he should dig his money out. The man did so and got back his wealth. He, however, in astonishment, asked the deceased how he was in such a place in spite of being a pious person. The deceased told him that he had some relatives in Khurasan, with whom he had broken his relationship and had died without mending it, which had become the cause of his punishment.

Ali *Radhiallaho anho* has said, "The best of all valleys is the Valley of Makkah Mukarramah, and that valley in India where Adam *Alaihisallam* was brought down from Jannah, where all the fragrances are, which people use. The worst of valleys are the Ahqaf and the Hazarmout, known as Barhoot. The best of all the wells is the Zamzam and the worst of all is the Barhoot well where all the spirits of non-believers are kept". But the incident related above is an instance of Divine manifestation (i.e. Allah *Ta'ala* manifesting to a saintly being, a supernatural phenomenon that transcends the conceivable or rational). Obviously, such manifestations have no dogmatic value.

﴿٣﴾ إِيَّايَلَعَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آيِبٌ وَلَا تَهْزُمَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝ وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝ بِجَلَدٍ عَلِيمًا فِي تَقْوِيَّتِهِمْ لَنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝

3. If one of them or both of them (parents) attain old age with thee, say not 'Fie' unto them (anything which may upset or put them to shame) nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both, as they did care for me when I was little. Your Lord is best aware of what is in your minds. If you are righteous, then lo! He was ever forgiving unto those who turn (unto Him)". (*Bani Israel: 23, 24, 25*).

Note: Mujahid *Rahmatullah alaihe* has said, in the explanation of this Ayat, that when the parents become aged you ought not to grumble over washing their urine and excreta, as they washed it when you were a baby. Ali *Radhiallaho anho* has said that if there were any degree of disrespect below uttering "Uff", Allah *Ta'ala* would (probably) have forbidden it. When someone asked Hasan *Radhiallaho anho* as to what was the lowest degree of disrespect, the reply was, "To deprive them of the benefit of your property and wealth, avoiding to see them and looking at them with sharp looks." Another person asked Hasan *Radhiallaho anho* as to what the 'Qaule Karim' (gracious word) meant; he replied, "To address them lovingly as 'Mummy and Papa' and to avoid calling them by their names." Zubair Ibne Muhammad *Rahmatullah alaihe* has been quoted to explain that whenever they call you, reply, "Present sir". Qatadah *Radhiallaho anho* has said that they should be spoken to politely. Someone asked Sa'eed bin Musayyab *Rahmatullah alaihe* that the Qur'an repeats many times the order for good conduct, which is understandable, but the meaning of 'Qaule Karim' is not clear. The reply was that it means the way a slave, guilty of a grave offence, speaks to his master who has a harsh temperament.

Aishah *Radhiallaho anha* has said that a person, accompanied by an old man, came to Rasulullah. He asked who the old man was? The man said that he was his father. Rasulullah *Sallallahu alaihe wasallam* told the man, "Do not walk in front of him, do not sit down

before he takes his seat, do not call him by his name and never talk to him impolitely." *Urwah Rahmatullah alaihe* was asked by someone what is meant when the Qur'an says, 'Lower unto them'? The reply was that, if and when they speak to you unpleasantly, do not look at them angrily, as the dislike first becomes apparent in the eyes. *Aisha Radhiallaho anha* quoted *Rasulullah Sallallahu alaihe wasallam* as saying, "Whoever looks at his father angrily, he is being disobedient". *Abdullah Ibne Mas'ud Radhiallaho anho* has said that once he asked *Rasulullah Sallallahu alaihe wasallam* as to what was the most acceptable deed in the eyes of Allah *Ta'ala*. *Rasulullah Sallallahu alaihe wasallam* said, 'Salaat offered on its right time'. He then asked, 'What came next?' The reply was, 'Good behaviour towards parents'. He again asked, 'What came next?' The reply was "Jehaad". Another Hadith says that the pleasure of Allah *Ta'ala* lies in the pleasure of the father and Allah's displeasure is caused by the father's displeasure.

The writer of *Mazahir* has written that it is the children's obligation to be humble, to show love and so serve their parents that the latter remain pleased with them, always to obey them in rightful actions, never to be impolite or treat them arrogantly, even if they happen to be non-Muslims, nor to raise their own voice above their parents or to call them by name, not to precede them in any action and, if non-Muslims, to be polite in calling them to good deeds and to prevent them from committing sins; even if they do not accept your advice, still continue to be good to them and keep praying for them, seeking forgiveness of Allah *Ta'ala* on their behalf. This last is evident from the Holy Qur'an: in *Surah Maryam*, we are told that *Ibrahim Alaihissalam* gave good advice (*Da'wah*) to his father once and then said to him, "I shall offer *Du'aa* to Allah *Ta'ala* for you".

Some Ulama have stated that obedience to parents regarding forbidden things is not permissible, but in doubtful matters, it is obligatory to obey them, bearing in mind that 'Taqwa' and the need to be good to them are both essential. For example, if their food is of doubtful nature and your refusal to eat with them might injure their feelings, you should eat with them.

Ibne Abbas Radhiallaho anho has said that two doors of *Jannah* will remain open for every Muslim whose parents are alive and he serves them well, while if he keeps them unhappy, Allah *Ta'ala* will not be pleased with him until they are pleased with him. Someone

asked, "What if they are cruel to me?" *Ibne Abbas Radhiallahoh anho* replied, "Even then you must remain good to them". *Talhah Radhiallahoh anho* has said that once a man came to *Rasulullah Sallallahoh alaihe wasallam* and requested permission to go for *Jehaad*. *Rasulullah Sallallahoh alaihe wasallam* asked if his mother was alive; he replied that she was. *Rasulullah* then told him to persist in serving her well, as *Jannah* is under the mother's feet. *Rasulullah Sallallahoh alaihe wasallam* repeated this a second time, even for the third time. *Anas Radhiallahoh anho* has said that once a man came to *Rasulullah* and stated his great desire to go for *Jehaad*, but added that he had no means for doing so. On being asked if any one of his parents was alive, he replied that his mother was alive. *Rasulullah Sallallahoh alaihe wasallam* then said, "Fear Allah *Ta'ala* in her regard," meaning, be careful in fulfilling your obligations towards her, up to the level of *Taqwa* and when you attain that, you will be considered as the one who has performed *Umrah* and *Hajj*, and also participated in *Jehaad*. That is, you will receive whatever reward is earned from all these things.

Muhammad Ibne Almunkadir Rahmatullah alaihe has said "My brother *Umar* used to spend the whole night in praying, while I used to spend the night in massaging my mother's feet and never felt envious of his nightlong prayers, nor desired to exchange his reward with mine". *Aishah Radhiallahoh anha* has said that she asked *Rasulullah Sallallahoh alaihe wasallam* "Of all the obligations of a woman towards other people, which one is the greatest"? He replied, "The one she owes her husband". She then asked who came next and *Rasulullah Sallallahoh alaihe wasallam* replied, "Her mother". A Hadith says "Remain chaste in respect of other people's women-folk, then your own women will be chaste; if you remain good to your own parents, your own children will be good to you." (*Durre Manthur*)

Taaous Rahmatullah alaihe has said that a certain person had four sons. He fell ill. One of his sons told the other three that if they were prepared to nurse the father in his sickness, he would take the whole of his father's property; and, if they wanted the whole property, he was prepared to nurse him without any claim on the property. They agreed to the second course and left the nursing to him. He looked after the father most admirably until the father died. As agreed, he did not take anything from the property. He saw in a dream, one night, a person telling him that one hundred *Dinaars* (gold pieces) were buried at such and such place, which he could

take. He asked the person if that money was blessed. The reply was, "No, it is not so". He related the dream next morning to his wife, who insisted that he should take the money but he did not agree. He dreamt again the following night and someone told him about ten Dinaars lying buried at a certain place. When he again asked if they were blessed, the reply was in the negative. He related the dream to his wife next morning, who insisted that he should go and take them, but he refused to do so. He saw in a dream, the third night, someone telling him that a single Dinaar was lying at such and such place, he should go and take it. He again asked if it was a blessed one. The reply was, "Yes, it is". So, he went and took the Dinaar, purchased two fish with it and brought them home. When cut open for cooking, an invaluable pearl was found in the stomach of each fish. Both these pearls were sold to the king of the country in return for ninety mule-loads of gold.

Sec (d)

AHADITH CONCERNING MAINTENANCE OF KINSHIP

① عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَحَقُّ بِعَيْنٍ صَحَابَتِي قَالَ أُمُّكَ قَالَ نَعَمْ قَالَ أُمُّكَ قَالَ نَعَمْ قَالَ أُمُّكَ قَالَ نَعَمْ قَالَ أَبُوكَ وَفِي رَوَايَةٍ قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ فَأَدْنَاكَ وَتَمُتُّ عَلَيْهِ كَذَلِكَ

HADITH: 1

Abu Hurairah Radhiallaho anho narrates that a man asked Rasulullah Sallallaho alaihe wasallam, "For whom should I be most concerned in maintaining good relations?" Rasulullah Sallallaho alaihe wasallam said, "Your mother". The man put the same question a second and a third time; and each time Rasulullah Sallallaho alaihe wasallam gave the same reply. When he repeated the same question the fourth time, Rasulullah Sallallaho alaihe wasallam said, "Your father and then other relatives, in order of nearness to you in kinship".

Note: Some Ulama infer from this Hadith that a mother's share is three parts in regard to kind treatment, because Rasulullah Sallallaho alaihe wasallam said, 'Your mother' three times and said,

'your father' only when the question was repeated for the fourth time. The reason for this preferment, the Ulama say, lies in the fact that a mother has to go through three hardships for her child: pregnancy, child-birth and breast-feeding. The theologians have added that, if a person does not have the means to take care of both his parents he should give first preference to his mother. However, the father enjoys preference in matters relating to respect and obedience from his children. (*Mazahir-e-Haqq*). Being a woman, a mother evidently needs more help and loving care of her children. The near relatives are then to be given preference (over others) in order of their kinship, the nearer relations will be given preference over the distant ones.

Another Hadith narrates "Begin with your mother in your good treatment, then comes your father, then your sister, then your brother and then other kinsmen in order of their nearness in relationship. Do not ignore your neighbours and the needy". (*Kanz*). Another Hadith quoted by Bahz Bin Hakeem from his grand father repeats the same obligation that a person has to his parents and other relations. Another Hadith indicates that Allah Ta'ala will make the hour of death easy for him who possesses the following three qualities and grant him entry into Jannah:-

1. is kind to the weak;
2. treats his parents with loving care;
3. shows favour to his subordinates. (*Mishkaat*)

(۲) عَنْ النَّبِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ وَيَسَّأَلَهُ فِي آثَرِهِ فَلْيَصِلْ رَحِمَهُ مَتَّقْ عَلَيْهِ (مَشْكُورٌ)

HADITH: 2

Rasulullah Sallallahu alaihe wasallam is reported to have said, "Anyone who wishes to have his means of livelihood enlarged and a prolonged life, should treat his relatives with kindness."

In this Hadith the word 'anyone who wishes to have his foot-prints last longer', implies prolonged life. For, he who lives longer will leave his footprints for a longer period; when a person dies, his footprints get effaced after a short time. Some people may take an exception to this Hadith saying, "Everybody's term of life is pre-determined". At many places in the Holy Qur'an, it has been clearly

stated that the term of life is fixed; not a moment can be added or lessened therefrom.

Some Ulama have interpreted the term 'prolongation of life' as grant of 'Barakah' (blessings) in life. Due to Divine blessings a person may accomplish tasks within hours, which others usually take days to perform, and may accomplish in days what is usually done in months. Others say that 'prolongation of life' term implies a laudable remembrance of his good deeds long after his death. Others say that it means 'increase in progeny and his descendants' flourishing after his death.'

It has to be admitted that, as a statement of Rasulullah *Sallallahu alaihe wasallam*, all of whose sayings are doubtlessly true, these benefits in some form will accrue from maintaining kinship. Allah *Ta'ala* is all powerful: He may create and bring about anything He wills. Whatever He wills must happen and He creates such subtle means for bringing about events that the wisest of men are taken by surprise. Therefore, there should be no ambiguity about the 'prolongation of life' granted as a reward for strengthening family bonds.

Truly the decrees of destiny are unalterable, but Allah *Ta'ala* has introduced causal relationship in the affairs of the world; for everything that happens in this world, there is a cause either hidden or apparent. For example when a person is suffering from cholera, we send for the doctors in the hope of helpful treatment to make him survive, though we know that his death-hour is fixed and cannot be delayed or hastened. There is no reason for not taking up seriously giving Sadaqah to deserving blood relations as an effective prescription for prolongation of life. This recipe was prescribed by the wisest of all men, Rasulullah *Sallallahu alaihe wasallam*, whose diagnosis and treatment for human ailments could never be wrong, whereas the physicians of this world may err while diagnosing a disease or writing a prescription. The subject matter of the Hadith quoted above has appeared in other narrations with slight variations, hence it is fully authentic.

It has been narrated in another Hadith, on the authority of Ali *Radhiallaho anho*, that for him who guarantees one thing (respect of kinship), Rasulullah *Sallallahu alaihe wasallam* has guaranteed four things, namely long life, respect among relatives, increase in means of livelihood and entry into Jannah. (*Kanz*). Rasulullah *Sallallahu*

alaihe wasallam told Abu Bakr *Radhiyallahu anho* that three results are assured: (1). If a victim of cruelty overlooks it, he will earn greater respect; (2) Whoever hankers after increase in his wealth, will find a decrease in it; (3) Whoever opens the door of Sadaqah and regard for kinship, will have abundant wealth. (*Durre Manthur*). The theologian Abul-Laith *Rahmatullah alaihe* has said that ten rewards are priceless in the obligations of kinship: -

1. It wins pleasure of Allah *Ta'ala*, who has ordered its fulfilment.
2. It promotes happiness among the kith and kin - and *Rasulullah Sallallahu alaihe wasallam* has said that the best of deeds is to make a Muslim happy.
3. The angels also feel happy about it.
4. The Muslims praise the one who keeps it up.
5. Shaitan is grieved by it.
6. It brings prolongation of life.
7. It enhances means of livelihood.
8. It brings happiness to the dead when they come to know about it.
9. It strengthens mutual help: when you do good to someone, he would help you whole-heartedly in time of need.
10. One will benefit from it after his death, as the beneficiaries will always remember him with good wishes and prayers.

Anas *Radhiyallahu anho* says that three types of persons will enjoy a place in the shade of the Grand Throne of Allah *Ta'ala*: -

1. The benefactor of the kith and kin, who gets a prolonged life and enhanced livelihood and also an enlarged grave.
2. A widow who brings up young children of her deceased husband, without her remarriage, so that she has no difficulties in looking after them till they are grown up.
3. The person who invites the poor and orphans to participate in his feasts.

Hasan *Radhiyallahu anho* has quoted *Rasulullah Sallallahu alaihe wasallam* to have said that Allah *Ta'ala* loves two foot-steps, the one taken for the sake of obligatory Salaat and the other taken to meet an intimate friend or a relation. Some Ulama have said that five things, if observed regularly and constantly, earn such rewards from Allah *Ta'ala* as are even bigger than high mountains, and one's

means of livelihood are also increased on account of them. These are: Constancy in giving Sadaqah, be it large or small; spending regularly on one's relatives (to strengthen family bonds), whether one spends little or much; Jehaad (striving in the path of Allah); remaining always in a state of Wudhu (ablution); constancy in obedience to one's parents. (*Tanbeeh-ul-Ghafileen*). A hadith says, "Strengthening ties of kinship is a virtue for which one is most readily rewarded and blessed by Allah; even many a sinner is granted abundance in wealth and in children, on account of kind behaviour towards relatives". (*Ihya*). It occurs in a Hadith that the following virtues cause one's misfortune to change into good fortune, prolong one's term of life and avert an evil death: giving away Sadaqah in the proper manner, adopting ways that are good and beneficial (for others), treating one's parents with kindness, and maintaining bonds of kinship.

There are several other Ahadith which assert that a man's livelihood is increased and his term of life is prolonged on account of his kindness towards his kinsmen. We have just quoted a few of them, by way of example. Rasulullah *Sallallaho alaihe wasallam* has pointed out to us an easy way of achieving these two ambitions through strengthening ties of kinship. All those who desire a long life and extensive means of livelihood can try this prescription suggested by Rasulullah *Sallallaho alaihe wasallam*, if they sincerely believe in the truth of his sayings, and spend as much as they can on strengthening kinship. For, it is bound to be recompensed with increase in means of livelihood and, furthermore, it guarantees a prolonged term of life.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ
الْبِرِّ مِلَّةَ الرَّجُلِ أَهْلَ دِينِهِ بَعْدَ أَنْ يُوَلِّيَ (رواه مسلم) كَذَا فِي الشُّكُوفِ

HADITH: 3

Ibne Umar *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said, "An excellent way of showing kindness to one's father in his absence is to treat his friends and acquaintances in a kindly way".

Note: Absence may be temporary or permanent from this world i.e. death. In the latter case, showing kindness to one's father's friends will be a higher virtue. For, if a person treats his father's

friends kindly, in the absence of his father when alive, he may be doing so in order to win the favour of his father for his own selfish designs, whereas, if he treats them kindly even after the death of his father, this will not be for any selfish design, but will be out of genuine regard and esteem for him. In another Hadith, Ibne Dinar *Rahmatullah alaihe* relates that Abdullah Ibne Umar *Radhiallahoh anho* was going on a journey to Makkah when he saw a bedouin going on the way. Ibne Umar *Radhiallahoh anho* gave him his own riding-beast, took off his own turban and gave it to him as a gift. Ibne Dinar *Rahmatullah alaihe* said to him, "This man might have been pleased with something less". Ibne Umar *Radhiallahoh anho* said, "This man's father was a friend of my father and I have heard Rasulullah *Sallallahoh alaihe wasallam* saying, "Showing kindness to the friends of ones father gets the best return" Abu Hurairah *Radhiallahoh anho* says that, on one of his visits to Madinah, Ibne Umar came to see him and said, "Do you know why I have come to see you? I have heard Rasulullah *Sallallahoh alaihe wasallam* saying, "If anyone wishes to show kindness to his father who is dead, let him treat his father's friends in a kindly manner, and (you know that) my father (Umar) was a friend of yours". (*Targheeb*).

A Hadith reports Abu Usaid Maalik bin Rabi'ah *Radhiallahoh anho* as saying, "While we were sitting in company with Rasulullah *Sallallahoh alaihe wasallam*, a man of the Banu Salma Tribe came to him and said, "O Rasulullah, is there any way left for me to show kindness to my parents after their death?" He replied, "Yes, you can invoke Allah's blessings on them, make 'Istighfaar' for them (ask Allah's forgiveness for them), fulfil the promises (if any) made by them with people, treat their relatives and dependents with kindness and show respect to their friends". (*Mishkaat*). A version adds: At this the man said, "What an excellent idea!" and Rasulullah *Sallallahoh alaihe wasallam* replied, "Practice it, then". (*Targheeb*)

٣ عَنْ أَبِي قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْبَدَّ لَيَمُوتُ وَالِدًا
أَوْ أَحَدَهُمَا وَأَنَّهُ لَيَمُوتُ قَاتِلًا فَلَا يَزَالُ يُدْعَوُ الْفَمَا وَيَسْتَغْفَرُ لِلْمَا حَتَّى يَكْتَبَهُ
اللَّهُ بَارًا رَوَاهُ الْبَيْهَقِيُّ فِي الشَّعْبِ كَذَا فِي الْمَشْكُوتِ

HADITH: 4

Rasulullah *Sallallahoh alaihe wasallam* says, "If the parents of a person die, or one of them dies, and he has not been dutiful to them, but he goes on asking

forgiveness for them and making other supplications (Du'aa) for them, Allah Ta'ala will record him as a dutiful son".

Note: How bounteous are the blessings and favours of Allah Ta'ala to His men! Very often, circumstances arise which cause a certain unpleasantness between parents and children, but the parent and children relationship is deep-rooted to allow for permanent estrangement from each other. So, when a man's father or mother dies, filial love re-asserts itself, he feels deep remorse and is distressed to remember their loving care for himself. Allah Ta'ala has, in His infinite Mercy and Compassion for man, shown a way for redeeming such situations. He has ordained that, if a person prays for Allah's blessing for his parents after their death, makes 'Istighfaar' for them and, after doing a good deed involving expenditure of money or otherwise, requests Allah to transfer its rewards to their credit (called '*Eesaal-e-Thawab*'), these good deeds will compensate for his failure to fulfil the duties he owed them in their lifetime and he will be recorded as a dutiful son. It is one of the greatest favours of Allah Ta'ala to His men that He has opened a way for the undutiful sons and daughters to atone for their sins, even after the death of their parents when, normally, it is said to be too late. What a shame would it be if we were too hard-hearted not to avail of this opportunity for atonement! For, there are very few whose behaviour to their parents is always correct and who give their parents their due rights. It is, therefore, advisable that each one of us should make a routine of performing some good deeds regularly and pray to Allah to transfer the blessings earned in this way to the credit of his deceased parents. It would be an excellent routine, in view of its splendid consequences.

A Hadith says that if anyone performs Hajj on behalf of his parents, it is treated as a '*Hajj-e-Badal*' (i.e. it atones for their failure to perform Fardh Hajj during their life), the glad tidings whereof are conveyed to their souls in the Heavens above, and he is recorded as a dutiful son, even though he may have been undutiful heretofore. Another Hadith says that if a person performs Hajj on behalf of either of his parents, the father (or mother) receives reward for one Hajj, while his own reward for it is equal to that of a person performing Hajj nine times. Allama Ainee *Rahmatullah alaihe* has quoted a Hadith in his explanatory notes on Bukhari, to the following effect:-

CH. III: AHADITH - THE MAINTENANCE OF KINSHIP

Whosoever recites the following Du'aa, and then requests Allah Ta'ala to transfer the reward earned thereby to the credit of his parents, is like one having fulfilled his obligations to them:

لِلْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ وَرَبِّ
الْعَالَمِينَ وَلَهُ الْكِبَرُ يَوْمَ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَ
لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ وَلَهُ الْعِزَّةُ
فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ وَهُوَ الْمَلِكُ رَبُّ السَّمَوَاتِ وَ
رَبُّ الْأَرْضِ وَرَبُّ الْعَالَمِينَ وَلَهُ النُّورُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ

All praise be to Allah, the Sustainer of the worlds; the Lord of the heavens and the earth; to Him alone belongs the true greatness in the heavens and in the earth and He alone has supremacy and is Wise. All praise be to Allah, the Lord of the heavens and the Lord of the earth, the Sustainer of the Worlds, to Him alone belongs Majesty in the heavens and in the earth, and He is Supreme and Wise; He alone is the Sovereign, Lord of the heavens and the earth and the Sustainer of the Worlds; to Him alone belongs the celestial light (Nur) of the heavens and the earth and He is the Majestic, the Wise.

Another Hadith relates: What does it cost a person if, having spent something as a Nafil Sadaqah, he prays to Allah Ta'ala to transfer the reward to his parents, provided they be Muslims? For, in that case, they will receive the blessings while his own reward will not decrease. (*Kanz*). According to this Hadith, a man does not need to perform any virtuous deed exclusively for his parents; he should just pray to Allah Ta'ala to transfer to his parents the rewards earned by him by spending for a good cause.

Abdullah Ibne Salaam *Radhiallaho anho* says: I swear by the name of the Immaculate Being, Who sent Rasulullah *Sallallaho alaihe wasallam* with the message of truth, it is implied in the Sacred Book of Allah, 'Do not sever kinship with him who has done a favour to strengthen kinship with your father, for that might cause your loss of faith'. It occurs in another Hadith that: "Whosoever goes to visit the graves of his parents, or the grave of either of them, on every Friday, his sins will be forgiven and he will be counted among the dutiful".

Allama Auzaa'ee *Rahmatullah alaihe* says, "I have heard it said that, if a person who has been undutiful towards his parents makes 'Istighfaar' for them after their death, pays off their debts and does not speak ill of them, he will be counted as dutiful; and that, if a person who has been dutiful towards his parents speaks ill of them after their death, does not pay off the debt they owed, nor makes 'Istighfaar' for them, he will be treated as undutiful. (*Durre Manthur*)

⑤ عَنْ سُرَّاقَةَ بِنْتِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَدْلُكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ (بَنَتُكَ مِنْ دُودَةٍ إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ). رَوَاهُ ابْنُ مَاجَةَ كَذَا فِي الشُّكُوفِ

HADITH: 5

Rasulullah Sallallahu alaihe wasallam once said, "Shall I not advise you on an excellent Sadaqah? It is what you spend to provide for a daughter who has been sent back to you, and who has no one but you to earn, her livelihood".

Note: 'Has been sent back to you' means sent back to you after being widowed or divorced by her husband. It may also mean that some other circumstances have necessitated her coming back to her parents. In these cases, all that is spent to meet her requirements is treated as an excellent Sadaqah, for it combines many acts of virtue: (1) Sadaqah, (2) helping a person in distress, (3) strengthening family bonds, (4) loving care for one's children, and (5) sympathy with the grieved, for earlier, when the children lived with their parents, they felt happy to look after their needs; but, when they come back to the parents, after having been married and having started to live happily in their own homes, both the children and the parents feel extremely grieved. **Rasulullah Sallallahu alaihe wasallam** once said, 'For anyone helping a distressed person Allah Ta'ala records seventy-three grades of forgiveness, one of which shall suffice him for his well-being in all worldly affairs and seventy two will raise him spiritually on the Day of Judgment'.

We have already referred to a number of Traditions bearing upon this subject in Chapter one, under the Hadith quoted at Serial No. 26. **Ummeh Salamah Radhiyallahu anha** once asked **Rasulullah Sallallahu alaihe wasallam** 'Shall I gain any reward for what I spend

on the sons of Abu Salamah my previous husband, for they are my sons"? He replied, 'Spend on them, you will be rewarded for spending on them'. (*Mishkaat*). Besides, it is a praiseworthy act, according to Shariah, to treat one's children with kindness and loving care, even when they are not in need of help. Once Rasulullah *Sallallahu alaihe wasallam* caressed his grandsons, Hasan or Husain *Radhiyallahu anhum* who were with him and Aqra Ibne Haabis, the chief of Banu Tameem, who was also with him at that time said, "I have ten children and I have never shown affection to any one of them". Rasulullah *Sallallahu alaihe wasallam* regarded him with sharp looks and said, "He who does not show mercy, will not be shown mercy". It occurs in another Hadith that a nomadic Arab asked Rasulullah, "Do you kiss your children?" We do not kiss them": Rasulullah *Sallallahu alaihe wasallam* replied, "How can I help it when Allah *Ta'ala* has made your heart devoid of tender feelings". If a person treats children kindly when they are in distress, he gets a specific reward in addition to that for showing kindness to his children normally.

(٦) عَنْ سَكْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُكَ عَلَى الْمُسْكِينِ صَدَقَةٌ تَهْمِي عَلَى ذِي الرَّحِمِ ثَمَانٍ صَدَقَةٌ فَوَسْلَةٌ (بِإِذَاءِ أَحْمَدَ) وَالتِّرْمِذِيُّ يَدْعِيهِمَا كَذَا فِي الْمَشْكُوتِ

HADITH: 6

Rasulullah *Sallallahu alaihe wasallam* has said, "A Sadaqah given to a poor man is merely Sadaqah, but when it is given to a relative, it serves two purposes: it is both a Sadaqah and an extra act of kindness for kinship".

Note: While giving Sadaqah, the poor relatives should be given preference over the poor ones among the common people, as it is more virtuous to spend on one's kinsmen. This is the subject of many a Tradition, and it has been treated in the Ahadith in various ways. Rasulullah *Sallallahu alaihe wasallam* said, "Of the (four) Dinaars, a Dinaar you contribute in the path of Allah, a Dinaar spent to set free a slave, a Dinaar given as Sadaqah to a poor man and a Dinaar spent to provide for your family -- the one spent to support your family will bring the greatest reward, provided it is spent solely for the pleasure of Allah *Ta'ala* and they need help". It has been narrated in another Hadith that once, when Maimunah

Radhiallaho anha set free a slave-girl, *Rasulullah Sallallahu alaihe wasallam* said, "It would have given you greater reward if you had given her to your maternal uncle". Once *Rasulullah Sallallahu alaihe wasallam* specifically exhorted women to give Sadaqah. After listening to the exhortation, Zainab returned to her husband *Abdullah Ibne Mas'ood*, an eminent Sahabi and a great Faqeeh, and said to him, "*Rasulullah Sallallahu alaihe wasallam* has commanded us to give Sadaqah and you are financially weak; so go and ask him if my spending on you will count as Sadaqah. *Abdullah Ibne Mas'ood Radhiallaho anho* told her that she had better go and ask it herself. (Possibly he felt shy to ask the question himself or might have thought it would appear selfish of him to ask such a question). So she went to *Rasulullah Sallallahu alaihe wasallam* and found a woman standing at his door, who had come for the same purpose, but they dare not ask him. Meanwhile *Bilal Radhiallaho anho* came out, so they said to him, "Go to *Rasulullah Sallallahu alaihe wasallam* and tell him that there are two women at the door who have come to ask whether it would count as Sadaqah if they gave something to their husbands and to the orphans, who are in their charge, from among the children of their late husbands". *Bilal Radhiallaho anho* went in and conveyed the message to *Rasulullah Sallallahu alaihe wasallam*, who asked him who the women were, whereupon *Bilal* told him that there was a woman from the Ansar and Zainab, the wife of *Abdullah bin Mas'ood*. *Rasulullah Sallallahu alaihe wasallam* then said, "Yes; and they will get two rewards: one for the kinship and the other for Sadaqah". (*Mishkaat*).

Ali Radhiallaho anho says, "I would love to help my brother with a Dirham rather than spend twenty Dirhams on another person. I would rather help him (a brother) with a hundred Dirhams than set free a slave". (*Ihya*). It occurs in another Hadith that (while spending money) the first preference should be given to one's own needs; if the money exceeds one's needs, it should be spent on one's family; if there is still something extra, it should be spent on other relatives; and if there is still some left, it should be distributed among other people. (*Kanz*). There are many other Ahadith on this subject related in *Kanz-ul-Ummal* and some other collections of Ahadith; but the Ahadith mean that, when spending money, a person can prefer his family above others only if he knows for certain that his family is more in need of help. But if others are in greater need of help or he himself, in spite of his need, has patience with perfect trust in Allah *Ta'ala*, it is highly commendable to prefer

others' needs to his own. We have already discussed this point in Chapter one under the Ayat: 28 beginning:

أَوْ يُؤْثِرُونَ عَلَى الْغَنِيِّهِمْ

Ali *Radhiyallahu anho* relates: "Shall I tell you an incident about myself and my wife, *Fatimah Radhiyallahu anha*, the dearest and most loved daughter of *Rasulullah Sallallahu alaihe wasallam*, who lived with me in my house. She used to grind the corn herself so that calluses grew on the palms of her hands; she fetched water for the house in a goatskin bag, the straps of which had left a mark on her body; she swept the house herself, which soiled her clothes; she cooked the food so that her dress became black with smoke. In short, she did all the strenuous household jobs herself. Once some war-captives were brought to *Rasulullah Sallallahu alaihe wasallam* and I asked her to go to him and ask him for a helper. She went to *Rasulullah Sallallahu alaihe wasallam* but, as there were many people round him, she could not ask him for shyness. (A version has: She mentioned the matter to *Aishah Radhiyallahu anha* and came back.) Next day, *Rasulullah Sallallahu alaihe wasallam* visited us and said, "Fatimah, what did you want to tell me yesterday?" She felt shy and kept quiet. I told *Rasulullah Sallallahu alaihe wasallam* about her daily labours and her having to fetch water, etc., and said that I had sent her to ask for a servant. *Rasulullah Sallallahu alaihe wasallam* said, 'Let me suggest something that is better than a servant: when you go to bed, say: (سُبْحَانَ اللَّهِ) (Glory be to Allah) thirty-three times. (الْحَمْدُ لِلَّهِ) (Praise be to Allah) thirty three times and (اللَّهُ أَكْبَرُ) (Allah is Great) thirty four times. That will be better for you than a servant". (*Abu-Dawood*). Another version of the Hadith adds: *Rasulullah Sallallahu alaihe wasallam* said, "I cannot give you a servant at this time when the 'Companions of the Suffah' are suffering from pangs of hunger. I shall sell the slaves and spend the price on their requirements". (*Fath-ul-Bari*)

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَدِمْتُ عَلَى أَبِي وَأُمِّي وَهُمَا مُشَاوِرَةٌ فِي عَهْدٍ قَوْلِي فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَى وَهْيٍ رَافِعَةٍ فَأَوَاصِلُهَا قَالَتْ نَعَمْ عَلَيْهَا.
(متفق عليه كذا في الشكوة)

HADITH: 7

Asmaa Radhiyallahu anha, daughter of *Abu Bakr*, says that, when *Rasulullah Sallallahu alaihe wasallam* was negotiating a treaty with the *Quraish*, her mother, who was a non-believer, came (from *Makkah*) to visit her (in *Madinah*) and she asked, 'O *Rasulullah*, my

mother has come to me, expecting me to help her; shall I help her?" Rasulullah Sallallahu alaihe wasallam replied, "Yes, do help her".

Note: In the early days of Islam, Muslims were mercilessly persecuted by the non-believers and books on History are full of painful details of their miseries. Even when the Muslims migrated to Madinah Munawwarah, the non-believers did not allow them to live in peace. They attacked them and harassed them in all possible ways. Once Rasulullah Sallallahu alaihe wasallam came to Makkah with a small number of his Sahabah Radhaillo anhum, with the sole intention of performing Umrah, but the non-believers prevented their entry into the Sacred City and compelled them to return to Madinah without performing the rites of Umrah. On this occasion, however, Rasulullah Sallallahu alaihe wasallam made a treaty with the Quraish to stop hostilities for a few years, on certain conditions. This is a well-known event of Islamic history, to which Asmaa Radhiallaho anha has referred in the above-quoted Hadith. It was during those days of treaty that the divorced wife of Abu Bakr Radhiallaho anho, who was the mother of Asmaa Radhiallaho anha but who had not embraced Islam, came to visit her in Madinah Munawwarah in the hope of gaining some financial help. As she was a non-believer, Asmaa Radhiallaho anha could not decide whether she should help her or not, and so asked Rasulullah Sallallahu alaihe wasallam about it, who advised her to help her mother. Commenting on this incident, Imaam Khattabi Rahmatullah alaihe writes: "We can infer from this incident that it is necessary to give material help to our kinsmen, irrespective of their being Muslims or non-Muslims". A Tradition says that the following Ayat was revealed concerning this incident:

لَا يَنْهَى اللَّهُ عَنِ الْإِيمَانِ الَّذِينَ كَفَرُوا فِي الْإِيمَانِ وَلَمْ يَكُنْ لَهُمْ جُنُودٌ مُقِيمَةٌ
إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُعْطِينَ ©

Allah does not forbid you to show kindness to and deal justly with those who did not make war against you on account of Deen (religion) and did not drive you out from your homes. Lo! Allah loves those who deal justly. (al-Mumtahinah: 8)

Commenting on the Ayat, Maulana Ashraf Ali Thanwi Rahmatullah alaihe writes, 'It refers to the non-believers who have become 'Zimmis' (non-Muslim subjects living in a Muslim state) or those

non-Muslims who have agreed to live at peace with the Muslims. It is commendable to treat these classes kindly. In this context, 'Show kindness and deal justly' means that they be treated kindly, in view of their being subjects of a Muslim state or are reconcilable. Not to speak of a Zimmi, it is incumbent upon a Mo'min to deal justly with every man, Muslim or non-Muslim, and even with animals". (*Bayan-ul-Qur'an*). The name of Asmaa's mother is said to be 'Qailah' or 'Qutailah', daughter of Abdul-Uzza, who had been divorced by Abu Bakr *Radhiallaho anho* as she had not embraced Islam. Some traditions relate that when she came to visit her daughter Asmaa *Radhiallaho anha*, with some cheese and purified butter as gifts for her, Asmaa did not allow her to enter her house, but sent a messenger to her half-sister, Aishah *Radhiallaho anha* requesting her to ask Rasulullah *Sallallahu alaihe wasallam* whether she (Asmaa) could allow her non-Muslim mother into her house. When asked, Rasulullah *Sallallahu alaihe wasallam* gave her the permission and the above-quoted Ayat was revealed concerning this incident. (*Fatah and Durre Manthur*). The incident speaks of the firm faith of the ladies of those times, which is really enviable. Just imagine! Her mother comes to her house just to see her (for, she has not yet asked her for any help) but the lady does not allow her to come in till she has ascertained, by sending a messenger and asking Rasulullah *Sallallahu alaihe wasallam*, whether it is permissible to entertain one's non-Muslim relatives. Many traditions have it that, in the early days of Islam, the Sahabah did not like to give Sadaqah to their non-Muslim relatives, till the following Ayat was revealed:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِقُوا

Their acceptance of Islam is not thy duty (O Muhammad), but Allah grants whom He will. And whatsoever good thing you spend (as Sadaqah, etc) it is for yourselves, when you spend not except for seeking Allah's pleasure. (al-Baqarah: 272)

The Ayat implies that whatever a man spends as Sadaqah, etc., for the sake of Allah *Ta'ala* may be given to any needy person, Muslim or non-Muslim. Ibne Abbas *Radhiallaho anho* says: People did not like to treat their non-Muslim relatives with favour, so that they, too, might come into the fold of Islam. Some of them asked Rasulullah *Sallallahu alaihe wasallam* about it and, on this occasion, the Ayat (لَيْسَ عَلَيْكَ هُدَاهُمْ) was revealed. The same subject has appeared in several other Ahadith. (*Durre Manthur*). Imaam Ghazali *Rahmat-*

ullah alaihe writes: "Once a fire-worshipper (Magian) came to Ibrahim *Alaihissalam* and requested to be entertained as a guest. Ibrahim *Alaihissalam* refused to entertain him saying, "If you embrace Islam, I shall be pleased to entertain you". The Magian went away, but a revelation came to Ibrahim *Alaihissalam* from Allah *Ta'ala* saying, 'Ibrahim, you would not feed a non-Muslim for a night until he accepted your creed, while I have been feeding him for the last seventy years, notwithstanding his being a non-believer. It would not have mattered much if you had given him a meal". Ibrahim *Alaihissalam* got up at once and went in search of the Magian and asked him to come back and share a meal with him. The Magian came back and, having taken the meal, asked Ibrahim *Alaihissalam* what had made him go out and search for him. At this, Ibrahim *Alaihissalam* told him about the revelation, on hearing which the fireworshipper embraced Islam and said, "As He has been treating me so kindly, I accept Islam. Please give me necessary instructions". (*Ihya*). A Hadith relates three matters, which are a must for everybody: (1) treating one's parents with kindness, be they Muslims or non-Muslims; (2) fulfilling one's undertaking, whether it is for a Muslim or a non-Muslim; (3) returning a thing kept in trust, to its owner, be he a Muslim or a non-Muslim. (*Jaame-us-Saghir*). The three divines, Muhammad Ibne Hanafiyyah, Ataa and Qatadah *Rahmatullah alaihim*, are agreed that the following Ayat from the Qur'an requires the Muslims to deal kindly with those of their relatives who are Jews, Christians or other non-Muslims:

إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَٰكُمْ مَّعْرُوفًا

Except that you should deal kindly with your friends. (al-Ahzaab: 6)

⑧ عَنْ أَبِي وَعْبَةَ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ الْخَلْقِ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ. إرواه البيهقي في الشعب كذا في المشكوة

HADITH: 8

Rasulullah *Sallallahu alaihe wasallam* has said, "All creatures are Allah's family (dependents) and those are dearest to Allah who treat His family men with kindness."

Note: The phrase "All creatures" includes Muslims, non-Muslims, all mankind, and animals. Islam teaches us to behave kindly towards all creatures, so as to earn love from Allah. We have already quoted a Hadith at serial No. 10 in Chapter one, which relates how an unchaste woman was granted forgiveness by Allah Ta'ala, by virtue of an act of kindness i.e. giving some water to a thirsty dog. Another Hadith, quoted at serial No. 8 in Chapter two above, relates that a woman was punished for starving her pet cat to death. Such are the rewards for showing kindness to animals; one can imagine how bountiful will be the reward for the good treatment and kindness shown to human beings, who are the best of creation. An oft-quoted Hadith says:

ارْحَمُوْهُمْ فِي الْاَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ

"Show mercy to those who are on the earth; He Who is in the Heavens will have mercy on you".

According to another Hadith, Rasulullah Sallallahu alaihe wasallam once said, "Allah Ta'ala will not show mercy to him who does not show mercy to other people". Still another Hadith has: "Mercy is taken away from the heart of an ill-fated person." (*Mishkaat*). Each and every incident from the life history of Rasulullah Sallallahu alaihe wasallam bears testimony to the fact that his blessed life was a mercy for the entire world. Therefore, it is important that every member of the Muslim Ummah should try to learn the details of his everyday life and follow his blessed example. Allah Ta'ala says:

وَمَا اَرْسَلْنَاكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

And we have sent you (for no other purpose than) to show mercy to all the people of the entire world. (al-Ambiyah: 107)

Commenting on this Ayat, Ibne Abbas Radhiyallahu anho says: Undoubtedly the sacred personality of Rasulullah Sallallahu alaihe wasallam is a mercy both in this world and in the Akhirah for those who believe in him as a Rasul of Allah Ta'ala. What is more, his life is also a mercy for those who do not believe in him. For, through the benedictions of Rasulullah Sallallahu alaihe wasallam, they have been saved from suffering drastic punishments in this life, which were inflicted on the Ummahs of the past for their sins, such as being swallowed up by the earth or being changed into animals, or being stoned to death from above.

Abu Hurairah *Radhiyallahu anho* says that Rasulullah *Sallallahu alaihe wasallam* was asked, "Invoke Allah's curse upon the Quraish, for they have been very cruel in persecuting the Muslims and have caused them great harm, but he replied, 'I have not been sent to curse people. I have been sent as a mercy to mankind!' And there are many other Traditions on the same subject. (*Durre Manthur*). In the 'Stories of Sahabah' the harrowing tale of the sufferings of Rasulullah *Sallallahu alaihe wasallam* on his visit to Ta'if has been related, describing how the wretched people of Taa'if treated him mercilessly and pelted him with stones, so that his body was covered with blood. But when the angel of the mountains came and said to him that, if he wished, he (the angel) would cause the hills on both sides of Ta'if to collide so that all the humans within would be crushed to death, Rasulullah *Sallallahu alaihe wasallam* said, "No, if they do not embrace Islam, I hope among their progeny there will be such who will do so and pray to Him."

In the Battle of Uhud, when the Quraish made a severe attack on Rasulullah *Sallallahu alaihe wasallam* and one of his blessed teeth was broken, he was asked to curse them, but all he said was, "O Allah, show my people the path of Hidayat (of Truth). They do not know me". Once Umar *Radhiyallahu anho* said, "O Rasulullah, if you had invoked Allah *Ta'ala* against us (in our pre-Islamic days) as Nooh *Alaihissalam* did, all of us would have been ruined. But you tolerated all manner of torture at our hands, and still, always implored Allah, saying, 'O Allah forgive my people, for they do not know!' Qazi Ayaaz *Rahmatullah alaihe* says, 'If we carefully consider all these incidents, we find in them the great height of moral attainments of Rasulullah *Sallallahu alaihe wasallam*, showing his great forbearance, nobility of disposition and magnanimity. The non-believers treated him in the cruellest possible way, but Rasulullah *Sallallahu alaihe wasallam* always implored Allah *Ta'ala* to forgive them and grant them proper guidance (i.e. Hidayat).

The story of Ghawath bin Harith is well-known in the life history of Rasulullah *Sallallahu alaihe wasallam*. Once Rasulullah *Sallallahu alaihe wasallam* was on a journey and went to sleep all by himself; Ghawath came along unsheathing his sword and awakening him said, "Who can protect you from me?" Rasulullah *Sallallahu alaihe wasallam* said, "Allah!" On hearing this, Ghawath began to tremble with fear and the sword fell from his hand! Rasulullah then took up the sword and said, "Who will protect you from me?" The

man, seeking his forgiveness, said, "You are the best among those who grasp a sword", upon which Rasulullah *Sallallaho alaihe wasallam* pardoned him and let him go. It is also well-known that a Jewish woman poisoned Rasulullah *Sallallaho alaihe wasallam* and, when questioned, she admitted her crime but he did not take revenge from her. Labeed Ibnal-A'sam, the Jew, cast a spell on Rasulullah *Sallallaho alaihe wasallam*, who was told about it but did not even like the people to know about it. In short, there are numerous incidents in history which speak of the noble and merciful behaviour of Rasulullah towards his enemies.

Rasulullah *Sallallaho alaihe wasallam* also said: "You cannot be a (perfect) Mo'min unless you behave mercifully to one another." The Sahabah *Radhiallaho anhum* submitted, "O Rasulullah every one of us shows mercy to others", but Rasulullah *Sallallaho alaihe wasallam* said, "True mercy does not consist in showing mercy to one's own friends, kinsmen, fellow-Muslims; true mercy is that which is all-embracing". Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some people of the Quraish were sitting together, and said to them, "Power shall remain among the Quraish and they shall rule, as long as they show mercy to those who ask for mercy, act justly towards people while giving decisions, give due share to everybody while distributing things; and he who does not observe these will be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind".

Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some Ansaar were sitting in company with Muhajireen. When they saw him coming, everybody moved from his place to make room, each one wishing that Rasulullah *Sallallaho alaihe wasallam* should sit close to him, but he stood in the doorway, resting his hands on the bars of the door, and said, "You owe me a lot! The Quraish will rule as long as they observe three things particularly: (1) Showing mercy to him who asks for it; (2) Acting justly while giving a decision; (3) Holding fast to a treaty made with other people. He who does not observe these things shall be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind". Rasulullah *Sallallaho alaihe wasallam* has said, "Whosoever kills a sparrow without justification will have to account for it on the Day of Judgment". When asked by the Sahabah what does a man owe to a sparrow. Rasulullah *Sallallaho alaihe wasallam* replied, "It should be eaten after being killed properly and not thrown away uselessly".

There are numerous Ahadith to the effect that: "Feed those of your servants who are under your control from what you eat, clothe them as you wear; dispose of them when they do not suit you, but do not punish them, for you have no right to do so". (*Targheeb*)

According to another Hadith, *Rasulullah Sallallaho alaihe wasallam* once said, 'When your servant cooks some food, having suffered heat and smoke, you should ask him to partake of it. But if the food is small in quantity, you should give him a small part of it. (*Mishkaat*). Another Hadith has: "Treating those under one's authority well is blessed, while treating them badly invites misfortune". (*Mishkaat*). To conclude, *Rasulullah Sallallaho alaihe wasallam* has insisted that the believers (*Mo'mineen*) show mercy to all creatures and has exhorted them, in various ways, to be generous to all.

⑨ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْنِ الْوَاصِلِ بِالْمَكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا أَتَيْتَ رَحِمَهُ وَصَلْنَا رَحْمَةً الْبَخَارَى كَذَا فِي الْمَشْكُوتِ

HADITH: 9

Rasulullah Sallallaho alaihe wasallam is reported to have said: 'He who gives equal treatment in response does not really strengthen family bonds; but he is the one who through kind behaviour strengthens his ties of kinship with those who sever relations with him.'

Note: Obviously, if you believe that you should treat your relatives just as they have treated you, you have done little for strengthening family bonds. For, this principle applies even to strangers: you are morally bound to do good to a person who has done a good turn to you. But, if you do good to a kinsman who does not show much concern for you, remains aloof from you or even severs relations with you, your kind behaviour towards him would spring from a regard for the sanctity of family bonds. It is, therefore, desirable that you should never think of how a kinsman treats you but think of what you owe him and continue to fulfil your obligations to him, lest you should be called to account on the Day of Judgment for negligence in observing your duty to him. Never for a moment

entertain a thought of what he owes you on account of your kinship with him; you should rather feel happy if you are not receiving what is due from him. For, on the Day of Judgement your reward for foregoing your rights will be far greater than the material benefits you would have gained if he had fulfilled them.

Once a Sahabi *Radhiyallahu anho* said to *Rasulullah Sallallahu alaihe wasallam*, "O *Rasulullah*, I have some relatives; I try to strengthen bonds of kinship with them but they ignore me; I treat them with kindness but they treat me badly; I exercise forbearance in my behaviour towards them but they are rude to me". *Rasulullah Sallallahu alaihe wasallam* said, "If you are treating them as you say, you are throwing dust in their faces (they will be humiliated) and Allah *Ta'ala* will continue to support you against them as long as you remain steadfast in your behaviour." (*Mishkaat*). And, what harm can come to a person who is continuously supported by Allah *Ta'ala* in all his affairs! How can anybody who severs relations with him deprive him of any benefit? An Urdu poet says:

تو نہ چھوٹے مجھ سے یا رب تیرا چھیننا ہے غضب
یوں میں راضی ہوں مجھے چاہئے نہ ماد چھوڑ دے

"I would not have Thee forsaking me, O Lord; O what a calamity (it would) be to be forsaken by you! If Thou art mine, I wo'nt mind being forsaken by the entire world".

There is no denying the fact that, if Allah *Ta'ala* supports a person, he does not need help from anyone else. For, all the world will work for his good and, even if all people were to unite against him, they would not be able to do him any harm. Another Hadith reports *Rasulullah Sallallahu alaihe wasallam* as saying, "Allah My Lord has commanded me to observe nine things: (1) To fear Allah openly and in private (i.e. fear Him from my heart and in my outward behaviour; or fear Him in my lonely hours and while sitting in company with people); (2) to speak justly, both when I am pleased and when angry (when pleased, a person hides the faults and extols the virtues and when angry he frames false accusations; I must speak justly under all conditions); (3) to adopt moderation both in poverty and in prosperity (i.e. not to be miserly in poverty, nor extravagant in prosperity; or, it may mean 'not to grumble or complain when poor, nor take pride when rich'); (4) to strengthen ties of kinship with him who has severed relations with me; (5) to

show favour to him who has denied me his favours; (6) to forgive him who has wronged me; (7) that my silence should be devoted to meditation (on the signs of Allah Ta'ala or the circumstances of the Akhirah, etc.); (8) that my speech should be devoted to Glorifying Him or explaining His commandments to people; (9) that my looking at things should be for taking a lesson; (10) that I should enjoin what is good".

The Hadith mentions nine commands but seems to give ten. It may be that the tenth command is meant to sum up the details given in the first nine. Or, the commands given at serial no. 7 and 8 may be taken as one command, as in case of the first command (which enjoins fear of Allah, both in public and in private) two commands have been combined into one and, again in case of the second command (speaking justly both when pleased and when angry), two commands have been combined into one. Hakim bin Hazaam Radhi-*allaho anho* says that someone asked Rasulallah Sallallaho alaihe wasallam as to what kind of Sadaqah was the best, to which he replied, "Behaving kindly towards a relative who harbours enmity towards you". (*Targhib*). A Hadith narrates that Rasulallah Sallallaho alaihe wasallam said, "Anyone who wants to have high grades and lofty apartments awarded to him on the Day of Judgment should forgive a person who wrongs him and show kindness to him who denies him his favours and strengthen ties of kinship with him who has broken it off with him. (*Durre Manthur*). According to another Hadith, when this Ayat was revealed:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ۝

Keep to forgiveness (O Muhammad and enjoin kindness, and turn away from the rudely ignorant. (al-A'raf: 199)

Rasulallah Sallallaho alaihe wasallam asked Jibra'il Alaihis-salam to explain it to him. Jibra'il Alaihisalam said, 'I shall tell you about it after asking the One Who knows'. So Jibra'il Alaihisalam went away and came back and told Rasulallah Sallallaho alaihe wasallam that Allah Ta'ala was commanding him (in this Ayat) to forgive those who wrong him, to grant favours to those who deny him their favours and to strengthen ties of kinship with those who sever relationship with him".

Another version of the Hadith adds, "After this revelation Rasulallah Sallallaho alaihe wasallam addressed the people thus: Shall I

guide you to the excellent qualities of character for this life and for the Akhirah? " The Sahabah said, "Certainly!" and he continued, "They are, to forgive him who has wronged you, to give a favour to him who has denied you of his favours, to reunite ties of relationship with him who has broken it off with you". Ali Radhiallaho anho says that once Rasulullah Sallallahu alaihe wasallam said, "Shall I guide you to the excellent qualities of character possessed by the noble people of the earlier and the later times?" I said, 'Certainly' and he said, "They are: to favour him who has deprived you of his favours; to forgive him who has wronged you and to rejoin ties of kinship with him who has severed relations with you. Uqbah Radhiallaho anho says that Rasulullah Sallallahu alaihe wasallam asked, 'Shall I guide you to the excellent qualities of character for this life and the Hereafter? And then mentioned the aforesaid qualities. A number of Sahabah Radhiallaho anhum have related Ahadith to the same effect. Abu Hurairah Radhiallaho anho reports Rasulullah Sallallahu alaihe wasallam as saying, "Nobody can attain perfect sincerity in faith (Imaan) until he observes the following: Joins ties of kinship with those who have severed it with him, forgives those who wrong him, pardons those who abuse him and does good to those who ill-treat him. (Durre Manthur)

١٠ عَنْ أَبِي بَكْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ذَنْبٍ أَكْبَرُ أَنْ يُعْجَلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدُخِّرُ لَهُ فِي الْآخِرَةِ مِنَ النَّبِيِّ وَطَبِيعَةِ الرَّجُلِ (رواه الترمذي والبوداذك في المشكوة)

HADITH: 10

Rasulullah Sallallahu alaihe wasallam said, "There is no sin for which the doer more deserves punishment in this world, in addition to that reserved for him in the Akhirah, than the committing of oppression and severing kinship.

Note: The Hadith means that the two sins, oppression and severing family bonds, are more readily punished in this world (in addition to the punishment in the Akhirah) than any other sin. Another Hadith says: Of all the sins, Allah Ta'ala forgives whichever He likes except the sin of severing kinship with one's parents, which is punished in this life before the death of the sinner". (Mishkaat). Still another Hadith says, "The punishment for every sin is delayed by Allah Ta'ala till the Day of Resurrection, except for the sin of

undutifulness to parents, the doer of which is readily punished in this world. (*Jami-us-Sagheer*). There are quite a few Ahadith to the effect that, on the Day of Judgement, Allah Ta'ala will grant 'Rehem' (a symbol of kinship) the power to speak; it will catch hold of the Throne ('Arsh) of Allah Ta'ala and beseech Him repeatedly, thus "O Allah, grant your reconciliation to him who reconciled with me, and ignore him who ignored me! "Also there are several Ahadith which report Allah Ta'ala as saying, 'Rehem' (symbol for family bonds) is a derivative of Ar-Rahman (The Compassionate one), one of My Attributive Names. I, who am Rahman, shall look after him who looks after kinship; and ignore him who ignores family kinship. It occurs in another Hadith that Allah's Mercy does not descend upon a people among whom there is a person who has severed ties with his kinsmen. Another Hadith reports Rasulullah Sallallahu alaihe wasallam as saying, "Men's deeds are submitted to Allah Ta'ala every Thursday, but no good act is accepted from a person who severs family connections." (*Durre Manthur*)

Faqih Abul-Laith Rahmatullah alaihe says: "The sin of a person severing family bonds is the most abominable one; so much so that those who sit in company with him are also deprived of blessings from Allah Ta'ala. Therefore, everyone must repent of this sin, as soon as possible, and make efforts to reunite ties of relationship with his kinsmen. For, Rasulullah Sallallahu alaihe wasallam has said, "There is no virtue more readily rewarded than the act of reuniting family bonds; and there is no sin of which the doer is more readily punished in this world, besides having punishment stored up for him in the Akhirah, than the one committing oppression and the one severing ties of kinship." (*Tanbeh-ul-Ghafilin*). One day after Fajr Salaat, Abdullah Ibne Mas'ud Radhiyallahu anho was sitting in company with a number of people when he said, "O people, take an oath, if anyone of you has severed ties of relationship with his kinsmen, he should go away and leave us alone. For, we are going to beseech a favour of Allah Ta'ala and the gates of the heavens are closed for him who has broken kinship." (*Targheeb*) He meant that the prayers of such a person do not reach the heavens, because the doors of the heavens are closed even before his Dua'a reaches there. And, if their prayers also went up along with his, all would be turned back from the heavens.

There are many other Traditions on this subject and numerous incidents occurring in this world testify to the fact that a person

severing relations with his family, falls a prey to misfortunes and feels miserable throughout his life. In their ignorance, such people do not realize that, howsoever hard they struggle, they will not find an escape from their misery (which is a consequence of the breach in family-bonds) unless they repent and compensate the wrong. And if, under the evil influence of this sin, a man begins to practice something irreligious, taking it to be a genuine act of religion, it will be far more harmful for him, as he might die without entertaining a thought of repentance (why should he repent of what he believes to be a virtue?) May Allah, in His infinite Bounty, grant us protection!



